

Lajna Ta'lim Lesson Plan

Month: November 2019

Learning Objectives:

- To learn the key points from Friday Sermon about Salat
- To understand the Malfoozat about 'Who Enters the Jama'at' and 'Develop Love and Brotherhood among Yourselves'.
- To revise the Book Kashti e Nuh (Noah's Ark) by The Promised Messiah (AS)

ACTIVITY **SALAT:** **Synopsis Friday Sermon 29th September 2017**

RESOURCE: <https://www.alislam.org/friday-sermon/2017-09-29.html>

Time: 15 min

After reciting the Tashahhud, Ta'uz, and Sura Fatihah Hazrat Ameer-ul-Mu'mineen (aba) said:

... *Salat* is obligatory upon every believer. ... Thus, every believer; everyone, who believes in the life after death and the Last Day, should be fully focussed on fulfilling the rights of Allah the Almighty as well as the rights of His servants.

Allah the Almighty has emphasised on regularity in *salat*, timely observance of all the prayers in congregation. The commandment is of *qiyam-us salat* [observing the prayer] and '*qiyam-us salat* literally means to observe *salat* on time and in congregation.

...In one gathering, the Promised Messiah (as) explained why prayers must be offered regularly and punctually, by saying: 'Offer your prayers with proper regularity. There are some who only offer one of the prayers. They should remember that prayers are not exempt and this even applies to the Messengers. It is narrated in a Hadith that a new group visited the Prophet who wanted concession for the prayers. The Holy Prophet (sa) replied that a religion without actions is a worthless religion. Therefore, remember this point thoroughly and fashion your actions according to the commands of Allah the Almighty. .. However if the Will of Allah the Almighty is present, then anything can be completely transformed aright. To achieve this, it is necessary to develop a relationship with Allah the Almighty. The best way for this is worship and in worship it is to offer the *Namaz*.

On another occasion the Promised Messiah (as) explains the importance and reality of prayer, its need and the state one should pray in...

Allah the Almighty created mankind for worship so what is the reason that man fails to find pleasure and satisfaction from worship? .. Allah the Almighty states: '*I have not created the Jinn and the men but that they may worship Me.*' (51:57). This therefore necessitates that the highest and utmost form of pleasure and enjoyment should be found in worship (the extreme point of pleasure must be within worship). ... The Promised Messiah (as) says: 'Understand this well that worship is not a burden and nor a tax, rather there is pleasure and enjoyment in it. And the delight found in worship is much greater than all the delights and satisfactions found in the world.'

Furthermore, mentioning the reason and solution for why a person does not experience delight in prayers, the Promised Messiah (as) says: "I observe that people are heedless and slack in prayers as they are unaware of the delight and pleasure which Allah the Exalted has placed therein. ... Upon this, the question arises why they are unaware of this pleasure and have neither experienced it."

The Promised Messiah (as) further says: "Prayer is not the name of sitting down and standing up." Prayer does not imply merely sitting down and standing up. "The essence and the spirit of prayer is a supplication, which is offered with pleasure and delight."

With regards to how to attain the spirit and objective of prayer, the Promised Messiah (as) says that the pillars of prayer i.e. *Qiyam*, *Ruku'*, *Sajdah* and *Qa'dah* [various postures of the formal prayer], all of these postures have been made a part of the prayer in order to attain and acquire this objective and spirit. The Promised Messiah (as) says, "The pillars of prayer are in fact spiritual forms of sitting down and standing up. A person has to stand before God the exalted and the *Qiyam* [standing posture] is also amongst the etiquettes to be displayed by a servant." When servants meet a person of higher rank, they stand in their presence out of respect. Hence, the *Qiyam* in prayer is a sign of respect. "The *Ruku'* [bowing posture], which is the second stage, indicates a person's readiness as to how low he is willing to bow in obedience to the command. The *Sajdah* [prostrating posture] indicates absolute respect and utmost meekness and humility, which manifests the objective of worship."

The Promised Messiah (as) said, "This can only be attained when the soul enters a state of nonexistence and absolute humility and falls upon the Divine threshold. It is then that a pleasure, a light and a comfort is attained. The Promised Messiah (as) said, "Hence, the objective of experiencing a pleasure and delight in prayer can only be acquired when a relationship between one's servitude and God's Providence is developed. The Promised Messiah (as) said, "At this stage, when the soul of a person is completely humbled, it flows towards God in the likeness of a fountain and he breaks every tie with whatever exists besides Allah." i.e. he severs all ties with everything that exists besides Allah. "At that time, the love of God the Exalted descends upon him. At the time of this bond, a unique state is brought about as a result of these two passions; the passion of God's Providence from above and the passion of a person's servitude from below. This state is called *Salat* [prayer]." The Promised Messiah (as) said, "Thus, this is the prayer which removes evil works..., it leaves in its place a light and an illumination, which serves as a beacon of light and helps him forsake evil."

Then with regards to one developing distracting thoughts in prayers, as one occasionally develops other inclinations during prayer, the Promised Messiah (as) states: "Those people who do not focus their attention completely on God Almighty in prayers are the ones who develop many other thoughts. Observe how when criminal stands before a judge, does he develop any other thoughts in his mind?"

The Promised Messiah (as) further states: 'If you wish to seek the delight and pleasure in your *Salat* then it is necessary that you offer some supplications in your own language. However, it is often observed that *Salat* is offered by merely going through the physical postures and thereafter one begins to supplicate.'

The Promised Messiah (as) states: God Almighty does not benefit but it is man himself who benefits from it as he has the opportunity to present himself in the presence/Divine court of God. ... I impart a very important piece of advice to you and I wish that it enters the hearts of

people. Life is quickly passing by therefore do away with indolence and occupy yourself in earnest supplication. Supplicate to God in seclusion so that God Almighty protects your faith and becomes pleased with you.'

The Promised Messiah (as) states: 'The proper method as stated in Islam is that one should read the Holy Quran and carefully ponder over its meaning and to adhere to whatever it states. Moreover, it is to observe *Salat* with complete attentiveness and to continue supplicating with concertation and penitence. Thus, it is only *Salat* which enables one to reach the spiritual apex.'

Alongside the obligatory *Salat*, the Promised Messiah (as) also drew our attention towards offering the *Tahajjud* [pre-dawn supererogatory prayer]... The Promised Messiah (as) states: 'Make special efforts to wake up for the *Tahajjud* prayer and observe it with great delight and eagerness. The Promised Messiah (as) states: 'I tell you again that if you wish to establish a true relationship with God, hold fast to *Salaat* in such a way that your body and your tongue and the intentions of your soul and emotions should all become a true embodiment of *Salat*.'

May God Almighty enable every one of us to remain firm on true *Tauhid* and to safeguard our *Salat* and experience its delight. Instead of making others our idol, it should only be God Almighty who we believe to be truly worthy of worship.

ACTIVITY MALFOOZAT

RESOURCE: Lajna Ima'illah UK Ta'lim Syllabus October 2018 - January 2020, Page 243-245

Time: 10 min

Who Enters the Jama'at

The Promised Messiah^{as} says: "Only he enters my Jama'at who adopts my teachings as the code of his life and acts upon them according to his capacity and capability. The one who just gets his name registered but does not act according to the teachings should be mindful that Allah has decreed to make this Jama'at a special Jama'at, and anyone who does not truly belong to this Jama'at will not be counted among it just because he has registered. A time will come upon him that he would dissociate himself. Therefore, as far as possible, make your deeds subservient to the teaching that is given."

What is that teaching?

"Do not say anything that will create disorder, do no evil, show patience in the face of abuse, and do not confront anyone. If someone confronts you, treat him kindly and gently. Set a good example of soft speech. Honestly obey every command so that God may be pleased with you, and the enemy should realise that after taking the covenant, you are no longer the same person that you were. Testify honestly in litigation. Everyone who enters this Jama'at should adopt righteousness with all his heart, determination, and strength. The world is nearing its end."

(Malfuzat, new edition, vol. 3, pp. 620–621)

Develop Love and Brotherhood among Yourselves

Advising about mutual love and brotherhood, the Promised Messiah^{as} says:

“Develop brotherhood and love among yourselves and give up viciousness and dissension. Totally abstain from any kind of insult and ridicule because they distance you from truth and lead you far away. Treat each other with respect. Everyone should give priority to the comfort of his brother. Create a sincere reconciliation with Allah the Almighty and come back into His obedience.... Get rid of every kind of dispute, hostility and animosity from among yourselves because the time has come that we should abstain from petty matters and become preoccupied with important and magnificent goals. (Malfuzat, vol. 1. pp. 266–268)

Then he says: “Our Jama‘at should have a sincere relationship with Allah the Almighty, and the Jama‘at members should be grateful that Allah the Almighty has not rejected them. Instead, he has shown hundreds of signs of His power to elevate their faith to the level of conviction. Is there anyone among you who can say that he has not seen any sign? I do claim that there is not even one who has had the occasion to stay in my company and yet not seen a fresh sign from Allah with his own eyes.

This is what our Jama‘at needs—that their faith be enhanced, that they should develop true conviction and understanding of Allah, that there should be no laziness or indifference about the righteous deeds. If one is lazy, and it is a hardship even to perform ablution, how would he offer *tahajjud* [supererogatory Prayers]. If the strength to perform the righteous deeds and the passion to excel in goodness do not develop, it is useless to establish a link with us.” (Malfuzat, new edition, vol. 2. pp. 710–711)

ACTIVITY Kashti-e-Nuh (Ark of Noah)

Taken from lesson plan March 2017:

(The answers are taken direct from the book and not paraphrased.)

Q4. What does verse 51 of surah al- Mu’minun indicate?p.30

There is a verse in the Holy Quran which clearly indicates that the Messiah and his mother travelled to Kashmir after the incident of the crucifixion. It says: ‘We gave Jesus and his mother shelter on an elevated land which was a place of comfort and was provided with springs of clear water.’ Here, God Almighty has depicted an illustration of Kashmir. According to the Arabic lexicon, the word *aawaa* is used to grant refuge against calamity or misfortune; and before the crucifixion, Jesus and his mother underwent no period of hardship as would require refuge. It is thus established that it was only after the incident of the crucifixion that God Almighty led Jesus and his mother to this elevated land.

Q5. Was Jesus^{as} the only child of Hazrat Mariam^{as}?p.31

I honour not only the Messiah, but also his four brothers, as all five of them were sons of the same mother. I also regard his two biological sisters as pious, for they are all from the womb of the Holy Virgin Mary.

Q6. What does the Promised Messiah^{as} say about those who wage war against their inner-selves for the sake of God? p.41

They cast themselves in fire only to discover that it is paradise. This is what God has said in Surah Maryam: “O ye who do evil and o ye who do good! There is none from among you who shall not pass through the fire of Hell. But he who throws himself into this fire for the sake of God will be saved. And He who throws himself into this fire for the sake of their inner self, which incites to evil, are consumed by it. So, blessed are those who wage war with their inner selves for the sake of God. And wretched are those who war with God for the sake of their own souls, and act against His will. He who ignores the will of God for the sake of his inner self will never enter heaven.

Q7. What does the Promised Messiah^{as} say about those who waver in their belief and are weak- spirited? P.46

As for those who waver in their belief and are weak-spirited! Do you believe that God has made you the physical heirs to the lands of the Israelites, yet He was unable to make you their spiritual successors? In truth, God intends to bless you with greater favour than them. God has made you inherit their spiritual and material wealth. However, no other will be your heir until doomsday dawns. God shall never deprive you of the blessings of revelation, and divine inspiration, converse and discourse. He will complete upon you all those blessings He has bestowed on the people of the past.

Q8. What warning does the Promised Messiah^{as} give to a person who forges lie against God? p.46

However, I call to witness God and His angels that he, who insolently forges a lie against God and falsely claims to be the recipient of divine revelation and wrongly says that he has been blessed with divine discourse, will be destroyed. For such a person speaks untruth about his Creator and acts deceptively; he demonstrates manifest temerity and impudence. So be cautious in this respect. Cursed are those who fabricate false dreams and wrongly claim to be recipients of divine discourse, for by doing so, in their hearts they think that God does not exist. However, the punishment of God will forcefully seize them and their days of misfortune will see no end.